

# THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by and under the direction of the Mt. Lebanon Bishopric.

VOL. II.  
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SHAKERS, ALBANY CO., N. Y., JULY, 1872.

NO. 7.  
FIFTY CENTS PER ANNUM.

## "What is Truth?"

"When Pilate had said this, he said to the Jews, I find in him *no fault*." The multitudes of theories seeking to answer this question, find expositions, such as they are, in the various theologies of the day. These theologies form the most monstrous Babylon ever existing. The majority are professedly Christian; but instead of converging toward each other into the Christ life, which is "the way and the truth," "no fault," a diverging from the principles of truth are continually consummating. We propose the burning of all the so-called Christian theologies, and substituting the simple, faultless life of Christ as a guide—this is all the theology needed; relieving us from the necessity of clerical legerdemain, pulpit wrangling, and the vast expense of that branch of colleges and academies used for theological purposes.

The popular, pettifogging education of the priest never yet made truth more apparent. The agility acquired to twist the scriptures in this or that direction, never yet had a savory influence. It has been used, rather, to interpret to the masses what the original does not mean; to quiet the conscience of the people, thus preventing a revolt against sectarian errors. Truth has a living expression. Christ is that expression. Whoso lives as Christ Jesus did, will be a living representation of truth. Is there any doubt how Jesus lived? None. But no sooner did or does the cross appear, than its unpleasant application is excused by the introduction of a theology that teaches an evasion of the truth; and the exemption of every carnal taste from the cross, rather than its application, is popular Christianity to-day. Every step made in this direction will be repented. What did Jesus answer to Pilate, that so suddenly convinced him of Christ's life being the embodiment of truth, and caused him to exclaim, "I find in him no fault?" We believe Jesus implied in his answer to the question: "What is truth?" that it is "the eternal relinquishment of error." Are we seekers of truth? We learn it in Christ's life—"seek" it there, "and you shall find it."

Had we no theologies, excepting the life of Christ, represented through the

medium Jesus, where would this affect us first? "If any man would be a disciple of truth, let him do as I have done—follow me." To the rich man he said: "If thou wouldst be perfect—truth, without fault—make others to share in all that you possess." How this truth would cross the multitudes! But they have theologies that excuse them. What next? "Be virgins!" "I am the Resurrection; my children do not marry! the children of this world do marry, but as I am not of the world, so as my followers you must not be of the world." (John xvii. 16.) "The angels do not marry, neither will those who live like the angels." (Luke xx. 35, 36.)

How simple the testimony, yet how unpalatable the cross! Back fly the apologists, to a command given to the first man Adam and his followers; and refusing to see the two orders—the flesh, generative, and the Spirit, resurrection above the flesh—fears for the extinction of the world's inhabitants, conjoined to an ardent desire to prevent such catastrophe, soon form a theological excuse from becoming angels just yet, and again, the senses preponderate truth, the life of Christ; and the more effectually to blind the eyes of the truth-seeking, the once Church of Christ, which began its career by making brothers and sisters of husbands and wives, is prostituted to the reversal of this rule, and glories in making "children of this world" of those who should be the "Children of the Resurrection"—Christ—Truth.

We believe Christ actuated Jesus to an entire relinquishment of unchaste, lustful manipulations, either individually or sexually. Some ignore the marriage bond, who do not truth in their lascivious practices. Just so, some, in their illuminations of truth, discard the "private property" error, while they indulge every other. Some see truth in freedom from war—peace—yet enter a disclaimer if asked to put away the lusts that are the cause of war! Do such seek truth? The desires for fleshly lusts, for private property, for martial glory, banish truth, and when these are banished, then will truth appear. Were Jesus, under the influence of Christ, to enter the various places of worship,

witness the fashions, the rich and poor; the libertine, the military heroes; husbands and wives, representatives of millions of private property, together with a theology concocted for the purpose of their continuance, we believe he would feel a holy indignation, that, though it might not call for a scourge of small cords, yet would he rouse the congregations to the truth, that sooner or later they *must* face the testimony: "Whoso would be my disciple, let him follow me; I am the way, *the truth* and the life."

## Constitution and Bible.

### DOCTRINAL FINALITY.

BY F. W. EVANS.

"There is a spirit in man, and the inspiration of the Almighty giveth him understanding."

There is also in man a desire for doctrinal finality—a completed and perfected system; like the village that was finished fifty years ago. In esse, this is right, as indicative of a time when there shall be "no darkness at all" in the human soul, even as there is none in Deity. Perverted, it is forever concluded that the end of the journey, in pursuit of truth, is already reached.

A man or woman who resists the tendency to a fixity which organization engenders, moving as the Spirit moves, increasing with the increase of God, creating the letter of the future, rather than being bound by the letter of the past, produces trouble to themselves and their organization. War—controversy, hatred, and persecution—follows in due course of time.

Authority requires an inquisition to keep its subjects on the basis of creed and dogma, lest they substitute therefor the rock of Revelation.

"Woe unto those who are at ease in Zion," who seek to escape the disquiet of continual investigations, occasioned by the influx of new truths.

The Constitution! the Constitution! was the war-cry of the South. To it, the Spirit of Truth on the political plane daringly responded, "What is the Constitution? Who made the Constitution? and the answer came back from the

"sovereign people:" We uttered the declaration of principles, and of independence of all Constitutional Governments then in existence; when the Conservatives replied, we will have and wage endless war, unless you let us have a Constitution that shall be a compromise—a covenant—between your Radicalism and our Conservatism, in which our "Peculiar Institution," and a few other peculiar things, shall be incorporated and protected; which covenant shall not be revoked, nor the Constitution amended, except by mutual consent; and that consent we will never give. Thus your declaration of rights and abstract principles shall never be practically attained, except by and through another bloody Revolution. That bloody Revolution came in due time, and the "Peculiar Institution" found no place in the now amended Constitution. Will the other peculiar things ever be removed without another, and another, bloody Revolution? Or, will the Civil Government become, to the Church, as the moon to the sun? and will the Church become as the sun, shining on and on forever?

The Bible! the Bible! is the cry raised against Progress in the Church. But its living members undauntingly ask, What is the Bible? Who made the Bible? How many Bibles are there? Did not God and Christ, and "all truth," exist before the Bible? Again: Who translated these Bibles after they were made?

And history answers: As was the Constitution to the Declaration of first principles by the nation's fathers and founders, so is the Bible—so are all Bibles—to the sermon on the mount, and to the Pentecostal fathers of Christianity—to the simple declarations and statements of first principles by Jesus and his immediate followers, who finally gathered together in the Christ Spirit, and upon the foundation of those abstract, simple principles, in a Pentecostal Church, practicing celibacy, and holding in common all temporal property.

It is well known that the Catholic Bible was formed by the Council of Nice 300 years after the events it purports to record had transpired. While the Protestant Bible, by king James, was a thousand years later coming into existence.

The men who translated these Bibles (for no women have yet translated any Bible) were, as compared with men of our own time, ignorant of science. They believed in the Trinity, the Atonement, the vicarious sacrifice of Jesus for our race, provided they became orthodox; the resurrection of the body, and that the earth was only 6,000 years from its creation out of nothing, and *that* by the mere

fiat of will of a Being. To them God and the devil existed somewhere in the natural universe. One had a city made of all precious things that were grand and good; the other was in a pit, with no bottom to it, filled with brimstone in a state of ignition, like the crater of Vesuvius that never goes out.

Would, or could, these translators fail to find, or to put into their Bibles, the irrational and absurd theological ideas of which they were possessed? That they did this, each affirms and demonstrates of the other. Jerusalem did ever stone her Prophets; and the Zion of the day was ever indignant whenever a new Zion was born. The struggle between organization and revelation is continuous unto the "end of the world;" until all worldly elements are worked out of the organization, and God rules supreme therein. As Gideon said to the people, "I will not rule over you; neither shall my son rule over you. God shall rule over you."

As the Christ Spirit passed from Elijah to Elias, so did the Christ Spirit pass from John the Baptist to Jesus. As a Jewish reformer and master, John had baptized Jesus with water, after his confession. But he had previously been inspired to know that, amongst those who came to him to be baptized, the Messiah would be made known to him by a certain sign; and, when he saw the Spirit of Christ as a dove, resting upon and abiding with him, he knew that the Christ had passed from himself to Jesus, and that he was to become the Messiah, i. e., to incarnate the Christ in his character; and then, as he was decreasing and Jesus increasing, he said to him, Comest thou to me to be baptized? thou didst well; and I did well in baptizing thee. But now I have still more need to come to thee, and be baptized "with fire and the Holy Ghost," than you had to come to me confessing your Jewish sins, and being baptized with water, for I must confess all that the Christ Spirit has come to burn up.

As the natural creation was progressive, so was the spiritual. The moral, spiritual, and religious nature of man was of gradual development in Noah, Abraham, Moses, and in Jesus. Their histories evidence that they learned as long as they lived. The Spirit in Noah created Bible, or record, for Abraham; perhaps only in the form of tradition. The Spirit in Abraham did the same for Moses; and Moses made Bible for the Prophets, down to Jesus; and Jesus made Bible for Ann Lee—"the Scriptures of truth." Ann could read; but she could not read the Catholic or the Protestant Bibles, nor any outward record. What a blessing! seeing that it made her

the more dependent upon the Spirit—upon Revelation. And thus may each true Christian throw himself upon the rock of Revelation, and have all traditions, records, and Bibles broken to pieces.

Because the first class of reformers do so much, shall the next class do nothing but ape and worship them?

The Christ Spirit in Jesus, declared that his successors should not only do the same works that he himself had done; but that they should exceed him in that respect. "All truth" must exist, before any could progress into it.

In Noah's time, the millions of earth were sensualists; while he was perfect in his generations for 600 years. Abram came into spiritual truth beyond all Mesopotamia; being the father of a new people, who practiced self-restraint in generation, as Noah had done before him. Moses stood opposed to and by all Egypt in relation to the substance of the whole of the Mosaic laws and institutes.

Jesus "trode the winepress alone;" and Ann Lee was one of a company of eight only, to found the Gospel in America.

#### Let us Seek Health!

BY G. B. AMERY.

In this day of light and knowledge, any attempt made to attribute bodily ailments, such as headaches, disorders of the stomach, and nervous debility, to some unknown cause, is justly regarded as unfair; and if, as some claim, that in their special case it is not to be avoided, do they not judge that the Lord is dealing very partially with them? Has the Lord intended that we should be sick? Has he, by a fixed and unalterable decree, determined that we shall have the headache, be sick unto death with dyspepsia, or has he decreed that, in obedience to his laws, we shall enjoy health? Let us not evade the issue. Our profession is to do God's will. If it is not his will that we should be sick, let us either ascertain for ourselves or from others what law we are transgressing, and sin no more. Has any one ever traveled out of the lusts of the flesh without experiencing at the commencement of their travel an awakening of the low and sensual desires of that "serpentine nature?" We think not. Those who desired deliverance from it, being tormented with it, readily embraced the testimony against it, and accepted the means placed at their disposal to overcome it. Count it not strange that they who are not convicted should be indifferent, but the *testimony* against the lusts of the flesh convicted many of its sinfulness and impurity, who at first were thoughtless. "The whole need not a physician," said Jesus. Those who through improper eating or drinking were made sick, and who earnestly desired health at any sacrifice, would eagerly accept any course of diet which would give it; and such, upon their restoration to health, would, of course, have an experience and testimony



to give to others, and doing as "they would others should do to them," whenever they meet one afflicted as they had been, would naturally proffer their advice, whether it was accepted or not. If one who has been dyspeptic sees a brother or sister eating or drinking that which caused nauseating sensations in their experience, is it wrong for them to state to the sufferer that abstinence from that article of diet removed the feeling? Having been a confirmed dyspeptic, miserably sick day and night, and through abstinence from certain articles of diet, and fasting at times, measurably diminished the inordinate desire for food, and rid myself of the sickness—enjoying reasonable health as I do, is it strange that I should firmly believe that others afflicted in the same manner that I was, may be cured by the adoption of the same means? Many, when approached upon the subject, say they don't *believe* they could do without this or that article. *Believing* where we can *know*, is weakness. And feeling that we cannot do without, what science and the experience of others prove to be hurtful to our health, is only an evidence of our abject servitude to a depraved and unnatural taste. To put the matter plainly, it is letting our appetites (lusts) tell our minds what they intend to do, instead of our rational faculties deciding what is lawful and for the best. No one will get out of the flesh without suffering, nor need they expect to get out of any evil without tribulation. Any one so bound to any article of diet, as to be unwilling to sacrifice it, if economy and health demand it, is certainly (according to the degree of their opposition) a slave to appetite. Christ's gift of healing was thought to be a great one; but as the ability to live without sin is superior to all the "carnal washings," so is the gift to *keep well* superior and more to be desired than any gift of healing, which, if sickness be a "transgression of law," could only be temporary in its effect. As lovers of truth, and desirous of progression, let us have a keen testimony against lusts of every kind, being assured that "truth alone prevails."

Whitewater, O.

### Self-Government.

BY D. A. BUCKINGHAM.

To wisely speak and rightly act,  
In no case deviating,  
Require deep thought, much caution, care,  
Perhaps some hesitating.  
For he who ventures out to Sea,  
Tho' in a course well beaten,  
Need oft observe the Polar Star,  
The point of compass taken.

It is a work of nicest skill  
To rule one's self completely,  
Day after day, year after year—  
In all, perform discreetly.  
He who his tongue would govern well,  
Must first control his passions;  
For most assured, the *latter* are  
The "stepstone" to expressions.

Talk not too much—speak not in vain—  
Beware of *little errors*;  
Like Jesus, overcome the world,  
Yea, face the "King of Terrors!"  
What tho' our natures plead for ease,  
And for indulgence prattle,  
The Cross of Christ will limit these,  
And hold us to the battle.

Jesus, our guide and pattern too,  
Sought not his own will merely;  
He lived for higher purposes,  
And wrought redemption dearly.  
He gave his life of carnal birth  
For Life that is eternal,  
Inviting all to follow him,  
And with him reign supernal.

'Tis not the noisy winds nor waves,  
Tornadoes, avalanches—  
That make our hearts harmonious blend,  
With inward, heavenly dances.  
The sturdy oak may stubborn stand  
And face the storm and thunder;  
But the willow bows most gracefully,  
And lets the winds pass over.

Soft words do more to quell the foe  
Than volleys of vexation;  
Speak kindly then, and thereby show  
We abound in good sensations.  
For, from the heart the mouth doth speak,  
The tongue doth utter phrases,  
Some little spark of strife, when lit—  
Oh! what a flame it raises!

The still small voice—the voice of love—  
Kind looks, and speeches pleasant,  
Will heal the wounds misfortune gives,  
And happily the present.  
'Twill rend from social life distrust,  
Discord, and cold embraces,  
Make desolation teem with life,  
With joy and smiling faces.

Then Heaven will not yonder be,  
Above the clouds, and hidden,  
But here on Earth, the Kingdom's come,  
In which all souls are bidden;  
The lame and blind, the deaf and dumb,  
No sex nor color slighted,  
A glorious Jubilee to all—  
And Heaven and Earth united.

### Continence and Community.

BY R. W. PELHAM.

There are moral and spiritual truths, either discovered or revealed, which are as fixed and eternal as mathematical ones, and equally demonstrable.

"Ye cannot serve God and Mammon." This aphorism, first uttered by Jesus over 1800 years ago, did not then begin to be a truth; it is a fixed and eternal verity. Beings in the condition of the human race cannot serve God with all their mind and might, as He requires, and at the same time give up their hearts and lives to the acquisition of riches. This is a truth that exists eternally and unchangeably in all worlds. This same truth has been again uttered in other words near the beginning of the 19th century by a modern poet:

"Within the human breast  
Two master passions cannot co-exist."

Mammon means riches, wealth; sometimes personified as the God or Demon of riches. The two conditions of mind, devotion to God and devotion to Mammon can no more co-exist in the human breast, than two parallel lines can cross each other. This repugnance of these two conditions, this impossibility with regard to man in his intellectual constitution and present moral condition, and the requirements of Christ's gospel, or the Christian institution upon him, is as certain, unchangeable, eternal and ubiquitous as any mathematical truth. Therefore, in order to be a Christian, a man must divest himself of personal wealth.

The brotherly love and perfect equality which eternal truth enjoins on *Christians*,

forever debar them from personal wealth, and require them to support a joint interest, and to have their goods in common.

The possession of personal wealth and equality of enjoyment are conditions forever repugnant to one another and to eternal truth. Therefore Jesus required the young man to sell *all* his personal possessions in order to gain an inheritance and treasure in the heavenly kingdom which he was about to set up. He required *all others* who would be his disciples. "*Whosoever* he be of you that forsake not *all that he hath*, can not be my disciple."

The rule of Jesus in regard to property is, *individual poverty* and social abundance.

The marriage relation is forever repugnant to equality of possession; and this repugnance is founded in the eternal nature of things. If the young man had obeyed Jesus and made himself a pauper, he would have been utterly unqualified for entering the generative order and raising a family. And it was impossible for him to obey that other command of Jesus, "*Come follow me*," and at the same time perform the work of procreation. Jesus cannot be followed where Jesus did not go.

The generative order necessarily requires separate interests, and the possession of personal property; and this, too, has its foundation in the very nature of things. Consequently, the generative is forever repugnant to the Christ order, which requires the relinquishment of all personal property.

"The flesh lusteth against the spirit, and the spirit against the flesh, and these two are contrary the one to the other." The truth of this irrepressible conflict of flesh and spirit did not then begin to be, when it was first announced by Paul, but is eternal and unchangeable, and exists everywhere in God's universe when they come in contact.

The order of the flesh existed from Adam to Moses, and from Moses to Jesus: Unceasing diligence was exerted to bring it into order and subject it to law. "Divers washings and carnal ordinances," with many other restraints, were imposed by divine sanction, but all without success, as testified by the martyr Stephen: "*Ye do always resist the Holy Spirit*, as your father did so do ye." Thus, an experiment extended through 4000 years develops an unbroken testimony to the existence of an eternal truth—a fixed law—that *the flesh always resists the spirit*—that "the carnal mind is not subject to the law or God, neither indeed can be."

A fixed and immutable law of the generative order is to *multiply and divide*. Thus a series of successive divisions and separations of interest is continued. The fixed and immutable law of the regenerative order is *aggregation*—gathering together uniting in one till it reaches the whole brotherhood of man.

The fleshly dispensation or procreative order, is that in which a man and wife become "*one flesh*" for the purpose of procreating a *fleshly offspring*. "That which is born of the flesh is flesh."

The spiritual dispensation inaugurated by Jesus, is that in which a man "forsakes the

wife," and all fleshly relations, to become one with Christ in being *spiritual offspring*. "He that is joined to the Lord is one in spirit with him," and "that which is born of the spirit is spirit." "To be carnally minded is death, to be spiritually minded is life." In this aphorism of Paul, he again sets forth the eternal antagonism of the flesh and spirit. It is but the utterance, of a fixed, immutable and eternal truth—a truth which every one who has been made alive in the spirit, knows just as well as Paul. The antagonism between the flesh and spirit does not take place in the air, but in the human breast, and every spiritually minded man knows that this conflict is irreconcilable—knows that his carnal, lustful, generative nature is not subject to the law of God in the Christ order, neither indeed can he—knows that he must keep up an unceasing warfare against it, at the peril of his spiritual life, until it is subdued.

"If ye be risen with Christ, seek those things that are *above*," where Christ dwells. Those counted worthy of this resurrection—those who have risen with Christ and live in his sphere "*above*" the flesh, neither marry nor are given in marriage. "They are children of the resurrection order, who follow Jesus in the regeneration, and are exalted with him above the generative work."

#### "A Temple which Hath Foundations."

BY E. H. WEBSTER.

Matt. vii. 24, and Haggai ii. 6, 7, 8.

Tempered with sadness is our joy,  
And prayers our thoughts employ,  
For avarice which walked on high,  
Whose temples almost touched the sky,  
Knows not, alas! its doom is nigh,  
But vainly strives to build anew  
The temples of the past,  
And makes of earthly clay and dew  
A temple that will last.

The glory of the latter day,  
Whose strength shall bear truth's keenest ray,  
Must be with broad foundations laid,  
With justice and with virtue stayed,  
And righteousness so long delayed;  
All else will surely sweep away,  
All refuges of lies,  
All shaken in that burning day,  
When grim oppression dies.

#### O, Tempora, O, Mores!

We are in receipt of very many letters that bewail the conditions of the sectarian world—of its high professions, yet poor practices; of its advanced call to higher life, and from unchristian loves and lusts, with so small reply.

The following, from a Rev. Dr., near Springfield, Mass., puts the case, not just as we should; but, we believe, fully as strong as his congregations will bear with him; and we have no doubt, if he continues thus to preach, he will have to flee to the rocks and caves of Shaker homes for protection. His name is free to those interested.

"WHO ARE THE INFIDELS?"

\*\*\* "The essential features of the testimony of Jesus are: That his followers must be of 'one soul and mind, and have all things in common;' and, 'that it is good for a man not to touch a woman.'"

"The *first* will prevent temptations to stealing, cheating, prostitution, etc., lessen labor, do away with armies, castles, war, police; so that there can be better education, better living, and more comfort for all.

"In the *second*, we find a prohibition to marriage, free love, fornication, and lust generally, as now found inside and outside of the marriage order; all must live as sisters and brothers. He that is already married, must "lead about his wife as a sister."

"The original says, not that marriage is honorable; but *let marriage be* (made) honorable; that is, abstain from carnal intercourse even in marriage. The Catholics say: "That the irrational, insane stupidity of carnal intercourse cannot be pointed out too clearly, nor condemned too severely." Those who preach much of an all-good, all-wise Creator, must know he cannot love to see such miserable children as they produce; that they interfere with his right to produce the best.

"Even though I say it, so-called Christians who fail to live up to these two foundational doctrines, are infidels to Christianity; hypocrites to the cause; liars in profession; sailing under false colors, and unworthy the confidence of the true believers in Christ.

"There are very many Revs., who believe these assertions as truly as I do; yet none of us dare preach but a part of the truth for most obvious reasons. *The Shaker* is doing a silent, but terrible work to old theologies; and is the only medium I know of, that dares make known the whole truth, without the loss of its bread and butter, together with inquisitorial persecution." D. J. M.

#### Act from Principle.

How few persons there are whose lives are governed entirely by principle, rather than inclination. Even those of us who may be endeavoring to live for high purposes, come far short of our aspirations; alas, how very far short! How often we find ourselves debating with our convictions of right and duty, questioning if it might not be as well for us to yield to inclination just for this time, promising our disturbed consciences that we will make up for the present indulgence by more rigorous self-denial, and strict attention to duty.—Vain, fallacious reasoning of a weak nature! We can never make up for a neglected opportunity, one misspent hour, one wrong, selfish act. Once past, the opportunity unimproved, the hour wasted, the act committed, and it is beyond our reach—beyond recall, except in thoughts of regret. We may atone for it, but we can never change the past. Alas! how painfully are we aware of this fact.

Then should we all endeavor the more earnestly to make our lives ornaments of principle; for we all know that after all, the path of duty, though sometimes rugged, is not without sweet pleasures; and let us never follow our inclinations, if they would lead us away from the right. Then shall we be permitted at the last to look back upon our lives with satisfaction, feeling that we have "done what we could," and that our Father regardeth us with smiles of approbation.—*Zell's Casket*.

#### Answers to Correspondents.

"Is marriage, as generally practiced, wrong in all cases?"

We answer in the negative. Where there is no law manifested to the individual higher than marriage, let him practice it. Jesus answered this question very properly, see Matt. 19, 11. Some want and will have no higher law, until they are forced to do so; others, like the Shakers, seek to know God's will, and to do it.

"How does marriage affect the spirit?"

By bringing it under bondage to the generative order—the dominion of the first man—earthly; and by preventing its entrance into the Christian ranks, its whole being is consecrated, not in the service of the God of the Christians, but of the Jews, where marriage, war, private property and their consequences were and are popular. If you are a professor of Christianity, and adore marriage, compare your profession with 1 Cor., 7 chap. 32, 33, 34, and either repent, or join the Jews, and strictly keep the marriage laws.

"Is it wrong to work for an independence in riches?"

No man has any right to be rich. The gospel teaches Christians to share alike. Whoever is rich, should know, one or many are consequently correspondingly poor. The gospel says to the mountainous rich, come down, and to those in the valley of poverty, rise up. The rich are still comfortable, while the poor are made equally so. Now take conscience and an eternity of reflection into the council, and our word for it, present and future heaven would demand a liberal division.

"Do you require individuals to give up their money or other property upon joining?"

We do not, never have. Your information is incorrect. Individuals are welcome to retain property in their own right; but Society does claim, that while said individuals are enjoying its benefits, that the use or interest of their property shall be for the upbuilding of the Cause. No individual would desire to remain long in a society who had so little consecration that he meant to get what he could and keep it. This is world-like, not Christian. Send for a copy of our "Brief Exposition"—Six cents.

"Why is it, that those who leave your Society are seldom or never successful after they leave it?"

Shakerism spoils individuals for worldly enjoyment, worldly ambition, etc. The fact is a notably true one, and admits of a larger illustration than we can now give. He who would be a Shaker should seriously count its cost. There is nothing terrible nor compulsory in the system. To its subjects it is all lovely. But he is a fool who, having been on the firm basis of truthful life, could expect to succeed with God's blessing, after forsaking the counsel of God. We know of no more pitiable case than a seceding Shaker—and they share our pity.

SUBSCRIPTIONS for THE SHAKER may begin with July Number, or with the beginning of the Volume, at the option of the subscriber.



## Christian Home Missions.

BY RUTH WEBSTER.

While reading in the *Golden Age* of March 23, the account given by Marie Ladreyt of the child labor in England, I had no doubt of the correctness of her statements.

Every feeling heart must be grieved at the bare recital of such deep degradation and misery on the one side, and the utter depravity and brutality on the other. We have just rid ourselves of chattel slavery—that incubus which was fast sinking the nation into ruin, and which was enough to make every true American blush for the honor of his country. But American slavery is civilization and refinement compared with the condition of many thousands of children in the factory districts of England. But we need not go to England to find sufferings and objects of charity; to find work for philanthropists and reformers; for though we have done much there is still much that remains to be done. There yet are untold sufferings in this country. Who, that having lived in our cities, but has been pained to see the extravagance and luxury of the rich, and the abject poverty and degraded condition of the poor? It is true that many philanthropic individuals have done nobly; having given largely of their abundance for bettering the condition of the needy. But does this reach the root of the matter? Is it not like lopping off a branch here and there, while the tree still grows and bears its bitter fruit? Our friend Marie, after having faithfully delineated the vast amount of misery it costs to earn wealth and procure luxuries for a small minority, more than hints at the remedy.

She asks, "Is it strange that Communism finds so many advocates, and that it gains ground so rapidly in all countries?" I suppose, of course, she means the rapid spread of the doctrine—the idea; for it is no where practically carried into effect except in the United States. In the regular progress of mind, we must first have *ideas* and then *practice*; and it is an encouraging fact that the idea of Communism is so extensively being embraced.

But can Europe, and England in particular, do nothing in the mean time to ameliorate the condition of her poor outraged and suffering children? England! who sends missions to christianize China, Hindostan, the Isles of the Ocean, and to the ends of the earth, while there are millions in her own domains, more degraded and worse abused, than in any heathen nation on the globe. Yet she claims to stand at the head of the civilized nations—boasts that she is the bulwark of the *Protestant* religion! It is well to call it *protestant*, for certainly it is a protest to Christianity. Out upon such Christianity—such Christians! "Why call ye me Lord, Lord?" Shall we advise her to send missionaries to humanize her suffering children? Of what use to preach, or try to instruct them in their present condition? If they had a passport to the Kingdom, they would barter it for a loaf of bread, or a bottle of whiskey. But are these really the heathen? Are not

those who oppress the poor; who rob the hireling of his wages to fill their own coffers, that they may live in splendor and revel in luxury—are not these the heathen? And I had almost said paupers too; for they are a non-producing class, living on the earnings of others without a just remuneration. But what use of knowing these things—of having our sympathies awakened, unless we can do something for their relief—unless we can apply a remedy? If every thing has failed heretofore to reach the case, suppose we try something new? At least new on the other side of the water. It has already been tried on this side to a limited extent, and, as far as it has been practiced, it has proved effectual.

There can be nothing valuable gained without *self-denial* and the *cross*, and these are what mankind do not naturally love.

The times call for self-sacrificing souls, that are willing to suffer and bear and do for the advancement of the race.

The remedy for this vast and growing evil cannot be reached in any other way. Are not the devout every where praying: "Thy kingdom come, thy will be done on earth as it is done in heaven?"

Is there heaven on earth? Is not hell there too? As one advances, the other must give way. We need a pentecostal baptism to relax our grasp on our earthly possessions! There is land enough, and wealth enough, were it equalized, for every individual to have a competence, and every child properly educated. Shaker Communism, we believe is a sure remedy. No member of the Community ever suffers for food, clothing or shelter; but mankind seem unprepared for so much self-denial. Let those over the waters, or on this side, who embrace the theory of Communism, organize and enter into the practical life which their theory calls for. If they cannot yet bear a full cross or deny themselves as far, or as much as Shakerism calls for, let them come as near as they can, and thus test the truth of their theory, and the Shakers will bid them God-speed.

Let every one who has a heart to feel for down-trodden humanity, consider the subject and act upon it.

Union Village, Ohio.

The two articles following are from some of our Shaker correspondents. We feel ashamed to say they were sent anonymously. As they have kept so long and so well in the "pigeon hole," we have concluded to depart our usual rule, and print them, as valuable additions to our literature and testimony, whose authors we wish to know, and to chastise. \*

## Woman's Rights.

"WOULDEST THOU RULE? RULE THYSELF."

GENESIS, III, 16.

Evidently in this text is the voice of nature; even those must admit who deny its being the voice of nature's God; and fearfully has the prediction been fulfilled, as physiological researches abundantly prove.

"And thy *desire* shall be to thy husband, and he shall rule over thee." This sentence shows, that "in the beginning" man did not rule, at least, in whatever it is herein declared he shall; and further, that the transfer of rule was the consequence of woman's desire.

Fortunately for the skeptical, experience as well as science comes to the aid of revelation in proof of this. The maiden still rules; the wife must serve. The transfer of rule continues with the continuance of the curse. Now, since the necessity for man's reproducing his kind upon the earth, could alone necessitate the difference in sex, and that difference alone, makes it necessary or even possible for either to rule in any general sense, it follows, that the rule spoken of in the text must have reference to the procreative function.

And since the duties of maternity must necessarily restrict the action of the female; and those of paternity as necessarily leave the male unrestricted; it follows, that whatever should subject the female, in any department of the animal kingdom, to male rule, must be productive of disorder. And if, with the logically admitted power in the ruler to govern the ruled, we admit a desire in the ruled to be governed, we shall begin to comprehend the force of the text. Shall we admit this, and thus easily account for the disorders of society; thus easily solve the "mystery of iniquity"—"take away the veil from the face of all nations?" Shall we accept the scriptural account, in so far, at least, as to admit that depraved denizens of the spirit world found means to poison the mind of our first mother with the virus of illicit desire, thus corrupting the streams of human life at their fountainhead, and greatly multiplying the sorrows of earth as a natural consequence? We of the Shaker order do admit this; do believe it to be the only logical clue to the unraveling of the "mystery of godliness." We believe that the human race, in common with the animal, were induced in their creation with instincts, laws, powers, adequate to their preservation in health and happiness; that the fact that mankind have not been so preserved while the animal has is incontestable proof that these instincts have been followed—these laws obeyed—these powers employed by the latter, according to the design of the Creator, while by the other, they have not; and that to the difference in their habits alone, is to be ascribed the difference in their conditions. And since the principal difference in their habits relates to the procreative right, we can but conclude, that herein is seen the principal cause of the physical degeneracy and moral depravity of the human race to-day. That herein is seen "the root of the trees which the Father hath not planted;" and what woman complains of, low wages; monopoly of business pursuits; injustice of the laws; being deprived of the franchise, etc., are but legitimate branches; and only by applying the axe at the root of the evil trees, can she reasonably expect the branches to wither. And thus believing, we easily see the necessity for the second appearance of Christ, or rather, the manifestation of the Second Christ, "the Comforter," in her own order, to restore to woman, not only her long lost rule (of herself), but a power in addition, enabling her to preserve and employ her charms in a far more noble cause than that of generation (noble as that is when conducted in an orderly manner), to wit, in that

of regeneration. And here she has no cause to complain of the usurpation of her rights by the man; for the life of purity which, following Christ in the regeneration necessities, places them precisely in the relation of brother and sister, where they are alike mutually dependent and mutually independent. Doing away with the "trouble in the flesh," and bringing, oh, how abundantly, the blessings of the Spirit!

And all who will, may come and partake of the waters (blessings of this kind) of life freely. But, plead not for your rights, O woman! so long as you voluntarily surrender them. Dream not of liberty, so long as you desire to be a slave. "Wouldst rule? Rule thyself."

North Union, O.

#### "Exhort one another to good Works."

Many, styling themselves, no doubt, Christian youths, are spending much valuable time in devouring the poisonous literature which is floating unrestrainedly through the land.

Beware! their word will eat as doth a canker, as many, made weak by it, can testify; 'their word,' whose highest aim is wealth; which aim they pursue regardless of the evil influence they exert, in obtaining their hold upon the innocent mind. Who was it that said not long since to a bright youth absorbed in reading a corrupting novel, "I hate, abhor, those sickly, sentimental stories?" It was, I think, Pure Mind! She also exhorted youth to more faithfulness in cultivating the better part of their nature, by reading such books as contain instruction for mental and physical improvement; she told them to study, and to meditate upon the thoughts and actions of the good and great, and to strive to emulate their example; and that in so doing they would increase their internal beauty.

Reflection and experience prove that more, of real value, is learned outside of books than inside of them. The bulk of mankind have to procure a physical and spiritual livelihood; and it is obvious that those things are of the most value which tend to increase facilities to this end. Books are of value for two purposes: to train the mind of youth, so that they may be prepared to receive, with ease, ideas when presented to them; and that their minds may, by exercise, be rendered flexible, and capable of pursuing sustained trains of thought, and to increase in their powers of observation both of external and of spiritual things; secondly, to enable the mind as it comes to maturity, to receive with advantage the thoughts of others; that is, as an assistance to thought, not to give them a mastery over the mind. It should, however, be constantly borne in mind that reading should never be made the chief aim of life. It is necessary for the enlightenment of the understanding; but the progress of individuals is the chief aim of life, or rather the only design of our existence. It being true, then, of those books, the matter of which is, in itself, good, that they should be used as a means and not as an end, it is clearly of the greatest impor-

tance for youth—a time of life when things which affect the imagination are generally deeply impressed on the mind—to carefully avoid everything which does not conduce to solid improvement. The mind is like the stomach: those who live sparingly on plain nourishing food, and take plenty of exercise, are invariably healthy; while those who diet is luxurious, stimulating and excessive, suffer from diseases of all kinds. Thus it is with the mind: reading that trains the mind, or brings to our aid the thoughts of others, as above stated, and thus nourishes thought in ourselves, is good; but that reading which merely excites the feeling, and increases or generates morbid fancies, a light and unsettled state of the mind, is bad to the last degree. Those minds which progress are always more occupied in thinking than in reading; and the healthier the tone of thought the more rapid the progress. Use books to nourish a progressive state of the mind, not to clog the brain with mental rubbish. Again: Reading of particular kinds, though proper for some persons, is not proper for others. Thus, those who have found out that their spiritual welfare is of more importance to them than their temporal, inasmuch as the former is for Eternity, the latter for time, will find that reading sufficient which assists the spirit to free itself from temporal influences, and to discover spiritual truths; but those who have not been fortunate enough to strike on this path, are occupied mainly with their own temporal welfare, or in the discovery of physical and intellectual truth. But those, whose time and talents are occupied in the discovery of means to rouse and stimulate unhealthy cravings for excitement of feeling in the young, are most viciously employed; and the mind that admits their influence will certainly be injured.

My youthful friends, there are abundant means within our reach for cultivating our being's highest good. Let us thus exercise the spirit of watchfulness over our minds, and let us remember that the reading of exciting, vicious stories forms no part of the vocation of a Christian.

#### Trust in God.

BY E. T. LEGGETT.

When clouds obscure the land,  
Should we in darkness roam;  
Oh! Lord extend thy hand,  
And kindly lead us home.  
We give our hearts to thee;  
We would be wholly thine,  
Thy grace will make us free,  
Thy love will make divine.

Whate'er is needful here,  
We know that thou wilt give;  
And be thou ever near,  
For only then we live.  
The only wealth we have,  
Is treasured up above;  
The only wealth we crave,  
Is thy approving love.

Earth has on us no claim;  
We've severed every tie;  
Home, fortune, friends and fame,  
We've bid them all good-bye.  
Thou art, Oh God, our all;  
We ask for nothing more,  
Let good or ill befall,  
Thy name we'll still adore.

Be thou our Father, Friend,  
As we thy children are;  
When weak, thy blessing send;  
When wrong, in mercy spare.  
Though ill then oft betide,  
And friendship still betray,  
We'll in thy faith abide,  
And keep thy Living way.

#### Correspondence.

MIDDLE GRANVILLE, Nov. 15th, 1871.

TO THE DEAR BRETHREN AND SISTERS: Yours of the 29th ult. is duly received. I freely acknowledge my thankfulness for the good expressions therein contained; I am fully convinced that the standard of Right, Truth, and Divine Light among your people, is towering far above all emblems of Light, given under the seal of Church Policy, ignorantly sustained, through faith in sacrificial offerings of materialism and the shed blood of one body, with other machinations of Priestcraft, all under the sanction of a fighting Church. How aptly are they styled "blind leaders of the blind!" how low, at the very base, of all knowledge of a God of Love and Truth; and how ignorant of the true resurrection of Christ, in the soul! His divine attributes are love, not hate, truth without error, light which expels all darkness, and charity without selfishness. I truly did enjoy that spirit of love and harmony which I realized among your people; it is a baptism I crave, for every moment of my life, but my surroundings are not always favorable for such enjoyment.

While on my visit to the dear Shakers, in Enfield Conn., one year ago, I felt the spirit and power of God around and in me, realizing the glory revealed through the baptism of Love. Recently, I was influenced to visit your Society, where I enjoyed, mingling in spirit with you, in the harmony and peace of your beloved circle, receiving new impulses to be good and true, to learn more perfectly the laws of my being; and "the way" which is Christ, which leads me up the highways of progression, through green pastures and by still waters; unfolding to my spiritual vision new truths, and new beauties in the philosophy of life. I believe, however, that your position has not been comprehended generally, by the world. But in this dispensation, a new light has dawned upon the earth, that is revealing your true faith and practice. Its soundness is being tested by others, their eyes being opened to behold the light as revealed through the Spirit. I have not only a knowledge of it as given through signs, but, in a visit to you, where blending our spirits, the light is still more appreciated. I must confess I think the Shakers a little ahead of this dispensation, which has shone out upon us all, for profit. The marriage question and human rights in general, are having a fair and thorough appeal to common sense. God speed the time, when all the inconsistencies of dark Theology shall have a renovation of character. Then we, Shakers and Spiritualists, with the Angels of God, can cry as of old, Away with such abominations; and let the earth rejoice that a better covenant is observed; and humanity are being resurrected from darkness to light, through the second coming of Christ.



His footsteps are traceable back to the opening up of the dispensation, when the Shakers took a bold stand against all iniquity; and now through the different phases of spiritual development among Spiritualists, the car is still moving on in which all, in time, are to be brought to a knowledge of the Truth, and its resurrecting power. I find the operations of the Spirit with me, are nearly allied to the exercises of the Shakers; not that I am free from sin and ignorance, but am striving for the higher life; and believe that unborn generations will grow more perfectly into this "way," and Shakers will be multiplied without number. I speak boldly and honestly my ideas; and I declare, I am not ashamed of the gospel of Christ; it is the power of God unto salvation. Sincere love to all,

ELIZA BLOSSOM.

### "Have the Shakers made a Mistake?"

The *Phrenological Journal* for June, contained an article entitled "Have the Shakers made a mistake?" and followed this question by an argument seeking to prove that Ann Lee never taught celibacy, but merely chastity in marriage; and the following remark is what led to our answer, appended hereto: "We have not found, we cannot find, anything in history to warrant the inference that Ann Lee taught or practiced celibacy!"

MY DEAR WELLS: We have been so familiar in the past, who shall say our spirits may not consult matters of history, to-day? You are in possession of the archives of mental and psychic forces. I may be supposed to know more of Ann Lee's history—and this renews the query, "Have the Shakers made a mistake?" I will not perpetrate a wearisome rejoinder; but let me ask if it is common for a class of individuals to become more radical than the founder of that class, particularly upon a point so adverse to natural inclination, yet so conjoined to angel nature as an entire abnegation of sexual coition? Ann Lee was the leader of Shaker Societies in her day, but is not now. Yet, having improved upon some of the themes and practices of her day, we are only as strong on this, as she was. You give her large credit as a sensible woman; too much so, you think, to inaugurate a system so unnatural as existing Shakerism. Ann Lee never condemned marriage, but considered it the most honorable relation *outside of Christianity*! Her testimony was not only against coition, but her followers, upon uniting, enjoyed separate beds for the sexes. The Shakers admit the large good in marriage, when properly conducted—but claim that there is no "kingdom of heaven" on earth, in marriage. When the married die, they expect to enter into the ranks of angels, who are living just as the Shakers do here, being Shakers. We believe, they then will wish that they had learned angelic practices while here. Now, as to matters of history and fact, let us quote Ann Lee's own words.

Daniel Wood and others testify hearing her say:

"Sometime after I had set out to live up to the light of God, manifested through James and Jane Wardly, I fell under heavy trials and tribulations on account of lodging with my husband; and as I looked to them for counsel, I opened my mind to Jane. She said: James and I lodge together, but we do not touch each other any more than two babes; you may go and do likewise.

"In obedience, I did so; but could not sleep, seemingly, any more than if I had been on a bed of embers. I quitted the bed in tribulation, and continued crying to God in deep labors of soul, for the space of twelve days and nights, to know his will, and how the restoration of the fall should take place. While in this labor, I saw Jesus, in vision. He revealed to me the depth of man's loss, how it was accomplished, and how to regain lost virtue. Then it was I was made able to bear an open testimony *against coition*, from which the root of evil springs. Then I felt the power of God flow into my soul like a fountain of living waters. From that day to the present, *I have taken up a full cross, not only against coition, but all the doleful works of the flesh!*"

We live as Brethren and Sisters together, without any physical contact of the sexes, and keep a flaming testimony against individual lusts, and thus shun "the very appearance of evil." Present to us an individual, who, being married, and living under the most favorable circumstances of the reproductive sphere, who is happier or more heavenly than a thorough-going, full cross-bearing Shaker, and I will reconsider the assertions, that *Shakerism is the rudiments of the Kingdom of heaven on Earth*; and that *Marriage never was, and never can be a Christian institution!* Yours,

G. A. LOMAS, Shakers, N.Y.

### "This is for your Health."

The most popular and consistent Health journals of to-day are those which teach prevention of disease; and where this has been contracted, direct applications of water or magnetic baptisms. Of this class of journalism, we cannot speak too highly. It begins a *reformation* of the physical race in the most proper direction—*diet*. And until this is accomplished, we shall, from the unnatural concomitants of blood, continue to bewail the multiplication of so-called human beings, of whom God cannot make Shakers. We have need of more good material for Christ baptisms; and we hail every effort made on the earthly plane, to regulate the diet of the race, through this its reproductions, and through both of these, teach man of the two orders of existence, first the *earthly*, then the *heavenly*; and that properly directed, expedites this. We call attention to

The *Herald of Health*: is a good and reliable journal of its class. It has, in some late articles, dealt out to its readers some very unpalatable truths; but whoever has swallowed them, have been convinced of their efficacy. Price, \$1.25 per year, Wood & Holbrook, New York.

*Home and Health*, is also deserving of much success. \$1.50 a year. De Puy, Holmes & Co., New York.

*The Laws of Life*, Danville, N. Y., comes from "Our home on the hillside"; and no journal tells more truth about dress for females, and diet for dyspeptics. Austin, Jackson & Co., Publishers. Send for sample copy.

*The Science of Health* threatens to surpass all else in counsels to the well and in its truth-telling to the sick. Whoever subscribes for this, may "throw all medicine to the dogs"—who heretofore have been too sensible for the doctors. Its appearance is strikingly beautiful. Price, \$2.00 a year. S. R. Wells, New York.

### True Shaker Discipline.

BY HARRIET BULLARD.

To be without fault should be the object of every professedly Christian soul. This is attained only by severe discipline. To be a full Christian requires a complete subjection of self unto the law of Christ. In the absence of Jesus, the apostles, ancient, holy men and women, we must covenant to accept as our leaders and directors those of our own day who are striving to faithfully represent Christ principles. Having so covenanted, willful disobedience on our part is as really rebellion against Christ as though we had said "I will" or "I won't" to the person of Jesus. It costs much self-denial always to yield self and selfishness to known and accepted authority, but a cheerful and continued submission there will prove a safeguard from other evils; while to rebel against this is worse than the practice of gross evils, and will even sooner prove the downfall of any unwilling mind. Let those who think they stand uprightly in all else but obedience to their present lead, take heed, or soon they

"Fall like stars to rise no more!"

WANTED:—A few hundred thousands or millions to investigate and "expose" Shakerism. We have been so interested in those attempted, *pro* and *con*, that we hail with delight these various attempts to illustrate and ventilate what we so love. If, in these varied illuminations, any fraud, deceit or unrighteousness should appear, none will be happier to learn it than ourselves, or more ready to condemn and eradicate it. Wanted: More "Expositions."

DECEASED: J. Rufus Bryant, Pleasant Hill, Ky., went to rest on May 6th. He was a bright light in Zion's upbuilding. As a Trustee, he had few equals in all that pertains to consecrated temporal aid and endeavor. We give Elder Harvey Eades' announcement: "J. R. Bryant went to Heaven on the 6th."

Also, Betsy Hastings, aged 67, May 25, at Alfred, Me. In Shirley, Mass., 7th Inst., Caroline Baxter, 30 yrs. Also, several deaths at South Union, Ky., no names given.

AMONG many suggestions, in answer to our question in March, Elder J. S. Prescott urges an assemblage of delegates at Watervliet or Mt. Lebanon, on Aug. 6, 1874, from every Society of Believers; and to invite the most advanced Spiritualists to attend the same.

## FAITH'S VISION.

NORTH, MT. L.

Affettuoso.

1 To the spirit land we're hastening, Golden moments flit be - fore, While each sunset brings us nearer To its seeming, distant shore.  
 2 Oft its pearly gates are opened, Floods of glory thro' them come; And we catch a glimpse of beauty, Just a foresight of our home.  
 3 Yet we ask their minis - tration While we tarry here be - low, And that ever round our pathway Light in - creasing still may glow.

Yet up - on her snowy pinions, Faith will lift our hearts to see, In the life that is be - fore us, Blessed immortal - i - ty.  
 O it is by ho - ly living That we gain an entrance there; For com - munion with the Angels, Spotless robes we must pre - pare.  
 If our lives are fraught with goodness, And the seeds of love we sow, We shall reap a - bun - dant blessing, And the joy of An - gels know.

## Items of Interest.

WE are in receipt of glowing accounts of Shaker meetings, held at Portland, Me., Farmington, O., and Albany, N. Y., with the Spiritualists and others. While we are thus giving the multitudes thousands of invitations to investigate our principles and examine our lives, such vituperative articles as are occasionally seen, entitled "Shakerism Exposed," must fail of deceiving many, and do us much more good than harm. Nothing could please us better than to have thousands inquiring, "Are these things so?" and then come among us, sift us to the foundation, and realize as we do how truly God does cause "the wrath of man to praise him!"

FROM our "Outlook"—whence we seek to read "the signs of the times"—we behold true spiritualists in a very advanced condition of theology, which demands of them an advance in purity of life that appears very much like Shakerism! Whether this is an optical illusion or not, remains to be seen. We anticipate on the part of these a congregation in cities and villages, where they can yield each other consolations under the cross. We are aware of some who testify to us their entire abstinence from fleshly lusts; and soon these are destined to "flow together," *inform each other*, and experience, measurably, the eternal, celibate, angel life, which will fit them *here* for the companionship of angels *there*. If we are mistaken, then we are prepared to witness the phenomenon of very bright "stars falling from heaven" into the corroding practices of earth—spiritualists (?) fulfilling fleshly inclinations, and failing to walk according to the call of the Spirit.

ELDER F. W. EVANS and a noted lecturer and reformer have been writing each other let-

ters upon some living issues of the day. We have put these in tract form, and are ready to send them, post paid, per doz. 25 cents.

THE worldly principle of *mateship* finds no sympathy in Shaker testimony; we believing that brethren and sisters in Christ are without distinction or preference in each other's estimation. A circular, lately issued from this Office, has the names of the leading officers, male and female, of the Novitiate Orders at Watervliet, N. Y., and Mt. Lebanon. "To the pure all things are pure;" but in our absence of knowing who alone are pure, we acknowledge an over-sight on our part in departing the counsel of "shunning the very appearance of evil," thus giving the impure a desired opportunity of expressing themselves, whose pardon we now beg; for we should have been in better business.

EXCERPTS FROM LETTERS.—"Please change my P. O. address from — to —; my husband don't like THE SHAKER, while I do, and will have it."

S. B.

"My son is greatly interested in the Shakers. As I cannot let him go to them, it will be a pacification for him to have THE SHAKER." \*\* DOBBS' FERRY.

"The greatest thing the Shakers have ever done for the world is the publication of THE SHAKER."

J. M. P.

"Not peace on the earthly plane, but a sword, is the effect of THE SHAKER in my family!"

R.

Elder H. L. E. writes: I sought to have a neighbor subscribe. He replied: "Do you think I am fool enough to create a disturbance in my family by subscribing for THE SHAKER?"

"I have read THE SHAKER attentively and noticed it in *The Era*, and I must say if there were not so much cross and self-denial in its instructions I should be almost persuaded to become a Shaker!"

COL. J. T.—N.

"I had thought that when I departed this life I should part with the world; but THE SHAKER has convinced me that unless I get rid of the world before I die I shall be burdened with more of it than I have here. What is the world? Let us reflect."

S. R. W.

"Let THE SHAKER unfurl its whole self. Either you must come down to us, or we must come up to you. Amen."

B. S.

Troy, N. Y.

## PUBLICATIONS.

Christ's First and Second Appearing	\$1 25
Dunlavy's Manifesto	1 25
Millennial Church	1 00
Compendium of Shakerism	0 50
Three Discourses on United Interests	0 50
Tests of Divine Inspiration—Evans	0 50
Tracts free, where postage is paid.	

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